

DORIS DENNISON

Adult guide on "Southeast Asia".

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# ILT GUIDE

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**ADULT GUIDE**

*Southeast Asia*  
*by Doris Dennison*

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## LEADER'S INTRODUCTION TO THE STUDY

Have you ever thought of your church as one of several thousand throughout the world? In your church, you gather together to worship God, to learn what he has done through Jesus Christ, to find strength to practice the Christian way of life. Have you thought of the millions of other persons gathered together in Christian fellowships throughout the world?

Have you ever thought of your nation as one of two hundred or more in this world? Have you thought of other peoples in other nations struggling for the same rights and privileges for which your forefathers have fought, and for which you struggle?

The world is made up of religious fellowships, many of them Christian, and of national bodies. Southeast Asia is an area that is part of this world, an area where mighty currents of religion, culture, and politics are stirring. Here are strange names—Cambodia, Laos, Timor. Here are people of many kinds, some rich, some desperately poor, people who are learning that they have the same rights as you and I and other more privileged people throughout the world.

This year you have a chance to become acquainted with Southeast Asia and its peoples. Through reading, study, and discussion, delegations from your congregation may explore Southeast Asia, meeting its peoples, learning about their struggle for independence, for recognition, for a share of the wealth that helps to produce healthy, well-educated, politically astute men and women.

Above all, this is your opportunity to discover that many of these distant people are your fellow Christians, men and women whose commitment to Christ is true and deep and strong. You can learn of their concern for the non-Christians around them and can find that their compassion is yours. And the discovery will come that all the people of Southeast Asia

are human beings, with needs, desires, and dreams that basically are the same as those of the person who sits next to you in church on Sunday.

Our chief guides will be Winburn T. Thomas and Rajah B. Manikam, who have prepared for us *The Church in Southeast Asia*, and Constance M. Hallock, who has written *East from Burma*. Frequently, through films or filmstrips, we shall share the experiences of these persons who are seeking a new way of life in Southeast Asia. Other resources are listed in the back of this guide.

Delegations are suggested. Guidance for organizing them in the study group is given. A larger endeavor can be carried on in the church as a whole. Children's groups, young people's groups, and adult groups, with their own delegations, can make their own explorations. In a final festival or fair to review the nations, their experiences can be brought together. The adult group may prepare a theater-in-the-round production. (See Session VI.) The young people may contribute to a fair by showing the many products of the peoples of Southeast Asia. The children may show, through hand-work, their understanding of the children of Southeast Asia.

A board representing missions and the official bodies of the church is responsible for the program. In some denominations, boards or committees on missions are organized in the churches. In other churches, representatives of the official board may be the over-all planning committee.

### USING THIS GUIDE

To have a good time using this guide, the people in your group are going to have to go "abroad." The places they will visit and the people they will meet are described in *The Church in Southeast Asia* and *East from Burma*. As delegates to Malaya, to the Philippines, to Thailand, or to any of the other lands, they will have the task of discovering information and giving time in study, thought, and prayer to the needs of the persons involved. Sometimes it will be necessary to get more facts than are given by Thomas, Manikam, and Hallock. Information from your own mission board will be helpful.

## PLAN FOR WORSHIP

A litany is presented in the beginning of the first session. The same litany is to be used at the start of the other sessions as well. If your group employs the same medium for worship in different ways in the six sessions, new insights may come in your study of the Christians of Southeast Asia and their future.

A hymn is suggested for each session, followed by the litany of prayer. In each case, it is suggested that there be a period of silent prayer for specific groups abroad, followed by a prayer by the leader for the members of the study group.

## OUR CENTRAL PURPOSE

The purpose of your group's visit to the countries of Southeast Asia is to get acquainted with the people in the churches and to come to an understanding and appreciation of the developing Christian fellowship in these countries. The group should learn something about the history of each country, its political background, and its industries. The central purpose, however, is to know the churches and the people in them.

## OUTLINE FOR SESSIONS II, III AND IV

### Getting Acquainted with the Country

When your group has been organized into delegations, either you as the leader of the group or another member will serve as chairman. Each delegation's job will be to acquaint the others with the land that the delegation has "visited." The members will want to give the other people something of the historical and political background of the country and to indicate some of the highlights of a visit to it.

### Survey Chart

Each delegation will need to discover background data on the nation they visit. Data can be organized under the following headings and put on the survey chart. (See page 9.)

Name of country

Political status

Member United Nations  
Peoples of the country  
Industries and occupations  
Cultures of the country  
Religions of the country  
Church agencies  
Interdenominational agencies

You, as leader, should have this survey chart prepared and ready for the group in the first session.

There are different ways of presenting this data in the survey chart to the group. Here are some suggestions:

1. Have members of your delegation primed to give information. The chairman will ask: "What is the name of the country today? What was its name previously?" A member of his delegation will provide this information, which you will write into the survey chart. You can follow this procedure for each of the items in the survey chart.

2. The chairman may have the information for each of the columns written on stickers. These stickers may be given to various members of his delegation. When he calls for the name of the country, an individual will come forward, give the name of the country at the present time, its name in the past, and place the sticker on the survey chart in the proper place. Other information will be presented the same way.

3. The delegation can work the situation out in a role-playing plan. For example, when the chairman calls out the name of the country, someone will say, "I am a native of Thailand. My country has been known to you as Siam." This information will be placed on the chart—the present name of the country and its former name. Different persons can give this information. When you record the religions of the country, one person may respond and say, "I am a Buddhist. There are several million Buddhists in Thailand. This religion has the most followers in my country."

4. A delegation may present a general report on a country, with the leader gleaning from it the information for the survey chart. At the close of this kind of session, sections of the chart that have not been filled in will become the basis of a group discussion. An example of this: Burma is being studied, but the cultures of the country have not been fully revealed. The chairman will then call for a discussion of what cultures are dominant in Burma, which



are native, and which have been imported from other countries. As this information is discovered in the books by Thomas, Manikam, and Hallock, the information is written into the squares on the survey chart.

5. You may work out your own plan to keep the survey chart up to date and use it as background for your group.

### Map of Southeast Asia

A map should be available to the group. It might hang on a bulletin board in the room. As each delegation reports on its observations of the country that it visited, it will also report on the missionary projects of (a) its own denomination, (b) other denominations in that region. As these mission projects are mentioned, they can be indicated on the map with crayon or small stickers. A group that is interested in making an exhibit can attach ribbons from these mission projects to pamphlets or symbols of the work that is being carried on. For instance, a package of gauze may be used to symbolize medical work.

In preparation for a church festival, representatives from each of the six delegations might constitute a map committee to locate mission projects in Southeast Asia. This committee then can develop an exhibit that will show the kind of work being done in each of these projects. (For list of maps, see page 48.)

Two or three weeks before this study, the leader should write to his denomination for literature regarding mission projects in Southeast Asia.

## SESSION I

# SOUTHEAST ASIA—GETTING ACQUAINTED

Thomas and Manikam, chapters 1-3  
Hallock, chapter titled "Looking at Southeast Asia"

### Materials

Survey chart (See page 9.)  
Friendship Press map of Southeast Asia  
List from your denomination of mission activities located in Southeast Asia

### Worship

HYMN: "At Length There Dawns the Glorious Day"

#### LITANY:

*Leader:* Our Father of all peoples,  
We give thanks to you for life,  
Who has created us of one blood,

*Voice:* In your image—like yourself.

*People:* For brotherhood through you, we offer thanks.

*Leader:* Our Father of all peoples,  
We give thanks to you for love,  
Who has given us your Son

*Voice:* In your image—like yourself.

*People:* For brotherhood through Him, we offer thanks.

*Leader:* Our Father of all peoples,  
We give thanks to you for brothers,  
For men and women around the world

*Voice:* In your image—like yourself.

*People:* For brothers round the world, we offer thanks.

*Leader:* Our Father of all peoples,  
We search our hearts today,  
We seek to know these others,

*Voice:* In them, we search for you.

*People:* For you in all mankind, we offer thanks. Amen.

**SILENT PRAYER:** For the peoples of Southeast Asia as they struggle for their rightful place in the brotherhood of nations.

**PRAYER BY LEADER:** For an understanding of the peoples of Southeast Asia.

### **Purpose**

The purpose of this session is threefold: to get a bird's-eye view of the area of the world called Southeast Asia, to know which lands comprise it, what peoples live there, and the cultural, political, and religious atmosphere.

### **Getting to Know One Another**

If your study group is made up of persons from different congregations, it is important to ask how well they know one another. They will be together for six sessions. They are going to have to understand one another.

An interesting way to develop a feeling of comradeship in a group is to discover, first, what each wants to know about the others. The leader may ask the group to divide into clusters of four persons each. Each group of four persons may indicate one thing that they would like to know about the members of the entire group. The groups may then report to the leader those qualities that each wants to know about the other. When the list is complete it may look like this:

What church you are from

What office you hold in your church

How many there are in your family

Your vocation

Your hobby

The countries of Southeast Asia that you have visited

Persons from Southeast Asia with whom you are personally acquainted.

After the group has determined what the members want to know about one another, they may then proceed to find out these things. This may be done in small groups of six or eight, or the information may be given by each individual to the entire group. The leader will judge when this exchange of information has served the desired purpose.

### Why Southeast Asia?

A reason for studying Southeast Asia is that in this area of the world new nations are being formed. Out of Southeast Asia are coming great influences for the future of Christianity and the world.

Where does one go for information? The leader may well have brought with him newspaper accounts about the area. Proceedings from the United Nations are indicative of the struggle in Southeast Asia for recognition in world affairs and for solutions to the diverse problems that are found in each nation in the area.

The leader will want to help the group to understand clearly why Southeast Asia is important today. He will need to spend considerable time on this theme, until people feel satisfied that this is an area worthy of their time and thought.

### Background by the Leader

The leader may begin by presenting the major points made by Thomas and Manikam in chapters 1 to 3 of their book. He may want, also, to bring in some of the highlights in the first chapter of the Hallock book. After this period of background material, he will help the members of the group "discover" Southeast Asia.

### Discovering Southeast Asia

The entire group will divide into three subgroups, one for each of these topics:

- Southeast Asia—its nature
- Southeast Asia—its missions
- Southeast Asia—its churches today

These subgroups should meet for about fifteen minutes. Each group should have copies of *The Church in Southeast Asia* and *East from Burma*. It may be well to have, also, the Headline Series book number 110, *New Nations of Southeast Asia*. (See page 46.)

#### Group 1. Southeast Asia—its nature

The group endeavors to answer such questions as:

What nations make up Southeast Asia?

What peoples live in Southeast Asia?

What is the prevailing climate of Southeast Asia?

What are the means of livelihood of the peoples?

What products come from this area?

What are the ancient cultures of this region?

#### Group 2. Southeast Asia—its missions

The group looks for such information as:

How early did missionaries come to Southeast Asia?

Which areas have responded to Christianity?

What kinds of mission activities have been carried on there?

What major problems have the Western churches introduced into Southeast Asia?

#### Group 3. Southeast Asia—its churches today

Questions for the group on the churches today in Southeast Asia should include:

How has the church grown in Southeast Asia?

In what ways are the churches of Southeast Asia Asian?

In what ways are they Western?

In what countries have the churches stressed education?

In what countries have the churches stressed hospital care and health education?

In what countries have the women been given a particularly prominent place?

In what ways is church unity in Southeast Asia expressed?

#### Group Reports

After each subgroup has sought answers to its questions, the members, through their leaders, report their observations to the entire group. These may be listed on one or more

blackboards under the three headings. The reports will provide an interesting background for a study of Southeast Asia.

### **Plan of Delegations**

To make the study an interesting one, every person will want to have a part. This can be done by organizing delegations to the various countries of Southeast Asia.

Each delegation will have these three purposes:

1. To obtain data regarding the nation it "visits" and to record this data in the survey chart for Southeast Asia. (See page 9.)
2. To locate mission activities on the Friendship Press map of Southeast Asia.
3. To discover and interpret the feelings of the people in regard to six major interests:

The six major interests are:

1. The peoples who make up the nation
2. How they make their living
3. The political situation in which they are involved
4. The effects of war and communism on these people
5. The religious climate in which they seek fellowship with God
6. The growing fellowship that is experienced, particularly among the Christian groups

The six areas to be visited are these:

The Philippines  
Indonesia  
Malaya

Burma  
Thailand  
South Viet Nam

### **Ways of Dividing**

Different procedures may be followed in setting up the delegations. A leader may work out his own plan or may use one of these:

1. In a small class, members of the group may select the nation they wish to visit.
2. The leader may pass out slips of paper on which are written the names of the six countries. Each person will visit the country indicated on the slip he receives.

3. In a larger group, the class may elect chairmen of delegations, and members of the group may apply for visas to the countries. Granting of a visa will permit a person to join the delegation to that country.
4. Small flags of the countries may be distributed. A person will discover which nation is represented by the flag he has and become a member of that delegation.

### Alternate Study Methods

1. *Missions in Southeast Asia.* Slides. See page 47.

Especially for Methodist churches

Introduce the slides. Divide into four observation groups, namely, Burma, Indonesia, Thailand, and the Philippines. Ask each group to watch for needs and mission work in that country. Show the slides. Meet in four discussion groups. Call for reports from each group. Direct a group discussion.

2. *Rising Tide of Nationalism.* Filmstrip. See page 47.

Non-denominational

Introduce the filmstrip. Decide in the group whether to show all of it or only those portions dealing with Southeast Asia, namely, the Philippines and Malaya. Ask members to divide themselves into three groups to watch for (1) the overall trend toward nationalism, (2) the rise of nationalism in the Philippines, and (3) in Malaya. Let each group discuss the trend it observed. Call for reports from groups. Direct a group discussion.

### Preparation for Next Session

The delegates to the Philippines and Indonesia should be prepared to (1) supply data for the survey chart, (2) indicate mission projects on the map, and (3) give their impressions of the peoples in relation to the six major interests listed above.

In both of these methods, additional information may be obtained from *The Church in Southeast Asia, East from Burma*, and Headline Series booklet number 110, *New Nations of Southeast Asia*. Books listed as additional reading in *The Church in Southeast Asia* and *East from Burma* and current magazine and newspaper articles may also be used.

## SESSION II

# TO THE PHILIPPINES AND INDONESIA

Thomas and Manikam, chapters 4 and 11  
Hallock, chapters titled "The Road Is Rough" and  
"Indonesia, the Young Republic"

### Materials

Survey chart  
Friendship Press map of Southeast Asia  
List of mission activities from your denomination in the Philippines and Indonesia

### Worship

**HYMN:** "O Zion, Haste, Thy Mission High Fulfilling"

**LITANY:** (See Session I)

**SILENT PRAYER:** For the political, non-Christian, and Christian leaders of the Philippines and Indonesia, as they lead their peoples into nationhood and spiritual fellowship.

**PRAYER BY LEADER:** For an understanding of the peoples of the Philippines and Indonesia.

## THE PHILIPPINES

### Leader's Introduction

The leader will make a brief introduction to the report on the Philippines. A good way is to refer to a recently published magazine or newspaper article dealing with the country. He will leave the reporting to the members of the delegation.

### Survey Chart and Map

A representative or a committee from the delegation should have been invited to prepare the background data for the survey chart. This committee is given an opportunity to record and interpret the data. Ten or fifteen minutes may be permitted for the entire group to raise questions.

Another member of the delegation should be ready to indicate on the map the places at which denominational work is carried on.

### **Delegation's Report**

The major period of time should be given to the delegates' reports on their "visit" to the Philippines. These reports will give delegates a technique of providing important factual material about life in the new Republic of the Philippines. Here are examples of how the technique may be used in effective ways:

#### **THE PEOPLES**

- a. One of you met a Filipino who had studied in the United States. He talked with you of Filipino life and the American way of life, making comparisons. Give the group the gist of his observations.
- b. A young Roman Catholic, seeking an education, expressed to you his fear of his church as he seeks to become informed. Two of the delegation members role-play this conversation.
- c. One of you discovered something of the extent to which races have intermarried and mixtures have been created. Tell the group what you learned.

#### **MAKING A LIVING**

- a. Two or three of you observed a 4-H Club in action in the Philippines. Tell of your visit with the club and the significance of 4-H Clubs in the Philippines.
- b. Two persons heard President Ramon Magsaysay, of the Philippines, interpret the Huk rebellion. He told of the surrenders and of farms established in Mindanao. Report on this interview.

#### **POLITICAL SITUATION**

- a. Contrast what you have learned of the political situation in the Philippines in the early 1900's with the situation under Roman Catholic domination in the late 1880's and early 1890's.
- b. Two adults of the Philippines, on the eve of their independence, July 3, 1946, were discussing the merits of being independent or being a colonial possession of the United States. Later they reported to you their arguments. Give both points of view as you understand them.

## WAR AND COMMUNISM

- a. You have talked with a Filipino Christian woman about life under the Japanese occupation during World War II. She told you of the experiences that came to her as a Christian during the time of persecution. She is now active in a Protestant church. Interpret her feelings as she finds an opportunity for carrying out her Christian convictions.
- b. You learned of the Huk rebellion and the extent to which it represented an effort to obtain a better way of life. Two of you may role-play a conversation between a Huk and a Christian. The Christian tries to persuade the Huk against the use of arms.

## Religious Climate

Your group learned something of the way in which the Protestant churches have enabled the Filipinos to live a richer life. Role-play some of the situations that you have discovered:

- a. A missionary describes his relationship as an associate to a Filipino pastor.
- b. The home mission project at Lun is described by you as you observed it on your visit to Lun.
- c. Two of you visited a General Assembly of the United Church of Christ. Give your impressions of the meeting.
- d. You talked with a pastor regarding the strength and weaknesses of evangelical Christianity in the Philippines. Give your impression of his evaluation.

## GROWING FELLOWSHIP

- a. Some of you observed the missionary outreach of the United Church of Christ. Tell what is being done and the extent to which the United Church of Christ is carrying on a program of missionary activity.
- b. Two of you talked with a delegate who attended the East Asia Conference on Family Life at Manila. Give your impression of what the family life conference meant to the Filipino people.
- c. Two of you heard a church official interpret the Federation of Christian Churches in the Philippines. What did he have to say? How was federation accomplished? What is its meaning in the Filipino sense of Christian fellowship?

## Alternate Plan

*Go Forth.* Film. (See page 46.)

Introduce the film. Divide into two groups. One group watches for all the reasons why the young doctor should not go back to the Philippines; the other, for the reasons why he should.

Following the showing, discuss the doctor's decision. Some persons may wish to say what the story means to them personally.

## Leader's Summary

The leader may want to summarize the points of information that were brought out in the interpretations from the delegation to the Philippines. On the last pages of chapter 4 in *The Church in Southeast Asia* Thomas and Manikam have provided good material that should help in the preparation of a challenging summary.

# INDONESIA

## Leader's Introduction

The leader may remind the group that one of the first successes of the United Nations was to bring to an end fighting between Indonesians and Dutch after World War II and to help the Indonesians set up their own nation. He may trace the history of Indonesia from the time the Portuguese first influenced the area to the time when the Dutch finally lost control of it.

## Survey Chart

By one of the procedures suggested in the introduction to this guide, the delegates to Indonesia should use the survey chart to provide background data for an understanding of Indonesia.

## Map

Denominational enterprises in Indonesia should be located on the Friendship Press map of Southeast Asia.

## Delegation's Report

The delegates who are the visitors to Indonesia may want to give their reports in various ways. The following are suggestive of what may be done. As in the study of the Philippines, not all of these reports need be given. Probably one in each of the six areas will be adequate.

### THE PEOPLES

- a. One person may report on the origin of the peoples.
- b. An Indonesian has told you of his bitter experience when he was trained in the Netherlands for political service and returned to Indonesia to find that he must take an inferior post. You recount what this Indonesian felt in this situation.

### MAKING A LIVING

- a. One person may give a brief report on Indonesia's resources, indicating their relative importance in world commerce.
- b. Through an interpreter, you heard a peasant woman tell why she was feeding her family rice rather than potatoes. Interpret this to the group.
- c. You are an American businessman. You have learned that President Soekarno has stated that his nation must industrialize and "to industrialize we must have outside assistance." As an American businessman worried about seeing American money go to foreign countries, you argue the case with him. Two members can role-play this situation.

### POLITICAL SITUATION

- a. On your visit to Indonesia, you learned of the astonishment felt by the British troops who landed in Indonesia near the end of World War II and discovered the extent to which Indonesians were in control. Tell of what had happened--of what the British discovered.
- b. While in Indonesia, you talked with an Englishman who described to you the importance of developing leaders in Irian (West New Guinea). Tell the members of the group what the Englishman said to you about Communist progress and the need for educating promising tribesmen.

### WAR AND COMMUNISM

- a. On your visit to Indonesia, you talked with a church official who had fled the city of Manado, metropolis of Minahassa. He

told you of the destruction he saw when he returned to the city. Recall for the groups the information he gave to you.

b. Another person you visited had fled to Djakarta. He spoke of the large number of bicycle-rickshas in operation. Describe the situation as he revealed it to you.

### RELIGIOUS CLIMATE

- a. On your visit to Indonesia, you learned of the work of the Rhenish Mission. Tell what has been done by the mission.
- b. Three of you visited a session of the National Council of Churches, which was organized in 1950. Describe its constituency and some of its achievements.
- c. On your visit to Indonesia, you discovered that fifteen hundred primary schools in Indonesia today are "Christian." Tell the group how this situation has developed and its present status.

### GROWING FELLOWSHIP

- a. On your visit to Indonesia, you learned that twelve missionaries from India had been requested to work in Indonesia.
- b. You visited a Methodist school at Sibu in Sarawak. You discovered that the school was being conducted in six languages. You were amazed that this could be done. Describe what you saw and something of your feeling about this accomplishment.
- c. You were interested to discover the extent to which the churches in Indonesia have sent missionaries to unevangelized groups in both their own and other areas. Tell what you found out about this missionary activity.

### Leader's Summary

The leader may want to point out that in Indonesia the Dutch failed to recognize the political maturity of the Indonesians and that the revolution went on during the time that communication between the two nations was cut off. The Western powers were surprised by the degree to which Indonesia was ready to govern itself.

Regarding the growth of Christianity, Indonesian churches are struggling to reach into the isolated areas with the Christian message. The leader should point out the particular problems of the churches and relate these to the attempts of Indonesian Christians to work together.

## SESSION III

# TO MALAYA AND BURMA

Thomas and Manikam, chapters 6 and 8  
Hallock, chapter titled "The Future Is Now" and  
"New Roads in Burma"

### Materials

Survey chart

Friendship Press map of Southeast Asia

List of mission activities from your denomination in Malaya and Burma

### Worship

HYMN: "Thou Whose Almighty Word"

LITANY: (See Session I)

SILENT PRAYER: For the political, non-Christian, and Christian leaders of Malaya and Burma as they lead their peoples into political maturity and spiritual growth.

PRAYER BY LEADER: For an understanding of the peoples of Malaya and Burma.

## MALAYA

### Leader's Introduction

The leader may want to give a brief background of Malaya from the time the Portuguese rounded Africa in 1511 and arrived in Malaya until the present time. The colonial situation and Great Britain's commitment to freedom from colonial rule should be interpreted.

### Survey Chart

A representative of the delegation should be prepared to record and interpret data regarding Malaya on the survey chart. He may answer questions that are raised as he records the information.

## Map

Another delegate should indicate on the map the places at which the denomination carries on mission work.

## Delegation's Report

The reporters from the delegation to Malaya will organize a panel, set up a theater-in-the-round, or use a similar device to give their observations and interpretations of life in Malaya. They report on situations such as these:

### THE PEOPLES

- a. In Malaya, you learned of the drive against brothels and opium directed by Chen Su-lan, M.D. Tell of this effort of Dr. Chen's.
- b. In Singapore, a few of you visited the Anti-Opium Clinic. Tell of the need for the Singapore Anti-Opium Clinic and how this led to the Anti-TB Clinic.
- c. You visited in a home in Malaya. A parent was arranging for the marriage of his son. The son was not interested. The son talked with a missionary in your group. Interpret the son's point of view and the conflict between the parent and the son.

### MAKING A LIVING

- a. On your trip into Malaya, you were surprised at the extremes of wealth you saw in certain cities and the extremes of poverty you discovered in the rural areas. Describe this situation and how it has come about.
- b. A missionary friend took some of you to visit in the new villages. Tell the group what the new villages are, how they came about, and the value of the crafts that are being introduced.

### POLITICAL SITUATION

- a. While you were in Malaya, you talked with a young Chinese who was eager to get a civil service post. He discovered that the posts are reserved by British policy for Malays. Describe what he had to say to you about this and his feelings relative to the British in this matter.
- b. While in Malaya you learned a little of the tension between the Chinese and the Malays. You learned that the Chinese fear a Pan-Malay movement. What is the nature of this tension, and why is there so much fear among the Chinese? Describe the situation to the group.

- c. Some of you discovered that the Communist Party in the Federation of Malaya went underground in 1948. Why did it go underground? What have been its activities since then?

#### WAR AND COMMUNISM

- a. Malaya is somewhat harassed by guerrilla bands, you discovered. What did you find out about this situation?
- b. You learned that food is rationed to families in Malaya. What reason is given? Is this because of food shortage or is it an effort at control of a political faction? Interpret the situation to the group.
- c. In your visit to Singapore, you were impressed with the cosmopolitan population. Tell something of the different peoples living in Singapore and their numbers, and describe the life in that city.

#### RELIGIOUS CLIMATE

- a. A few of you visited with Dr. Irma Highbaugh. She talked with you about her program for Christian home and family life. Tell the group what is being done through these efforts.
- b. Some of you learned that the Malays are not reached by the Christian church, but that the church in Malaya serves the immigrant groups. Interpret to the group what immigrants are served and what the problem is in this connection.

#### GROWING FELLOWSHIP

- a. Two of you learned of the home mission work that was being carried on by the Christian forces in Malaya. Describe what has been done.
- b. You visited in the offices of the Malaya Christian Council. You did not get much information about the Malaya Christian Council. What did you learn about it, and what is its significance in the Christian movement in Malaya and Southeast Asia?

#### Alternate Plans

1. *In the Face of Jeopardy*. Film. See page 47.

Introduce the film. Divide into two groups. Ask one group to make note of the country, the people, their ways of making a living, and other aspects of their lives. Ask the other group to watch for the work of the Christians and missions. Following the showing, divide into two discussion groups. Call for reports from each group. Guide a discussion on the film.

2. *If You Lived in Malaya.* Filmstrip. See page 46.

Introduce the filmstrip. Divide into two groups. Ask one group to watch for the manner of living in Malaya and problems faced by the government and people. Ask the other groups to watch for the specific ways in which the Christian church is at work. Call for a report from each group. Direct a group discussion.

#### Leader's Summary

The concern of Britain for Malaya's freedom, the demand of the Malays and the hesitancy of the Chinese for this freedom, plus the tension with the Communists might be highlighted. The extent to which the Christian churches are developing an indigenous leadership and program should be particularly emphasized. The newer relationship they have to the sending countries—that of requesting needed assistance, for example—might be indicated.

### BURMA

#### Leader's Introduction

The leader will need to introduce the group to the land of Burma, which they are to hear about at this time. He may give a résumé of its political history. The years of significance are probably those between 1848 and 1948, when independence was achieved.

The importance of the Buddhist culture in Burma might be indicated. An interesting contemporary aspect is the Ford Foundation's contribution of funds for a university of Buddhist culture.

#### Survey Chart

One of the plans suggested should be used to present background data regarding Burma to the group.

#### Map

Denominational work in Burma should be spotted on the map of Southeast Asia.

## Delegation's Report

Assume you have visited Burma. Select the situations your delegation desires to interpret. Plan how you will interpret each. Use conversation, role-playing, or individual reports.

### THE PEOPLES

- a. In a church meeting, several of you were entertained at tea by Mrs. Ba Maung Chain. In conversation with her, you discovered that she is a fourth-generation Christian. Her time is given freely to the Christian work in Burma. Share with the group your experiences with her and what you learned about her and the work she is doing in Burma.
- b. Two of you were surprised to discover that there is a difference between a Burman and the Burmese. You learned that there are a large number of Burmese living in Burma. You discovered, also, that Indians, Chinese, and tribespeople make up a large share of the population. Tell something of the peoples who inhabit Burma, how many in each group, where they are located, and their significance to the total population.

### MAKING A LIVING

Two of you made a special study of the farming and fishing industries, which are the principal means of livelihood in Burma. You learned, also, that 15 per cent of the population is urban. Tell a little about the foods that are raised. One of you might interpret the farmer's situation; another, the fisherman's situation.

### POLITICAL SITUATION

- a. You have known that Burma was formerly a British colony. Interpret, briefly, the political situation in Burma during the time that it was a colony in the British Empire.
- b. Two of you learned that the Union of Burma was created in 1947 and that in 1948 Burma became a member of the United Nations. Acquaint the group with what you found out about the political situation surrounding these two dates.

### WAR AND COMMUNISM

- a. You discovered little about World War II in Burma. Much of the fighting was done in the jungle. Any information you have might be interpreted. Perhaps men and women you know personally, who were involved in wartime situations in Burma, can help you.

b. A number of insurrections have developed in Burma as a result of the fighting. These have happened because of the influence of communism among the hill people. Tell of whatever you were able to learn from your visit abroad regarding these post-war insurrections.

#### **RELIGIOUS CLIMATE**

- a. While you were in Burma, two or three of you learned that Prime Minister U Nu expressed regret that the Anglican Bishop of Rangoon had been detained because it was reported that a submarine had been seen off shore at the point he had meant to visit. Interpret the implications and tell why the native officials would detain the bishop because of the incident of the submarine.
- b. In your visit to Burma, you learned that Dr. Adoniram Judson, pioneer Baptist missionary, first brought Christianity to Burma. Tell the group what you learned about Dr. Judson and his work in Burma.
- c. You learned that the Karen revolt had a marked effect on Protestants. Discuss and interpret this issue.

#### **GROWING FELLOWSHIP**

- a. You were surprised to discover that the Methodist women of Rangoon maintain a mission in Borneo. Tell a little of the experiences these women have had in maintaining the mission.
- b. You learned, also, that the Karens sent missionaries into the Chin hills. How did the Karens feel about this experience? What meaning did it have to them?
- c. You discovered that there is a National Christian Council in Burma. Tell a little of the nature of the council and what it is endeavoring to do.

#### **Alternate Plans**

1. *Burma Today*. Filmstrip. See page 46.

Especially for churches of the American Baptist Convention.

Introduce filmstrip. Divide into two observation groups. One group will note their own feelings regarding giving to missions; the other group will look for ways in which church activities in Burma are similar to those in America. The leader will direct a discussion following the showing.

2. *Naw Iris—Burma Nurse*. Film. See page 47.

Especially for churches of the American Baptist Convention.

Ask the members of the group to watch for the places and kinds of Baptist mission work carried on in Burma. Direct a group discussion on the basis of the film.

#### Leader's Summary

A significant movement in Burma is the acceptance among the Karens of the Christian faith. The Karen revolt and the insistence on independence in Burma, outstanding Christians and Buddhists working together for Burma's development—these points might be summarized by the leader at the close of this session. The influence of Christians in their country's affairs should be mentioned.

## SESSION IV

# TO THAILAND AND SOUTH VIET NAM

Thomas, chapters 10 and 12

Hallock, chapters titled "Thailand—Land of the Free"  
and "A Land Divided—Indochina"

### Materials

Survey chart

Friendship Press map of Southeast Asia.

List from your denomination of mission activities in Thailand and South Viet Nam

### Worship

HYMN: "O Master of the Waking World"

LITANY: (See Session I)

SILENT PRAYER: For the political, non-Christian, and Christian leaders of Thailand and South Viet Nam as they lead their peoples in political and religious growth.

PRAYER BY LEADER: For an understanding of the peoples of Thailand and South Viet Nam.

## THAILAND

### Leader's Introduction

From an encyclopedia or history book, the leader of the delegation should gather material on Thailand's historical background. This material he can use to introduce the country at this session.

The fact that it has been free means that its history is not interwoven with the wars of the Western powers. The word "Thai" means free.

### Survey Chart

The person who has obtained the data for the chart presents it in one of the suggested ways. If a method used in an

earlier session was successful, there is no reason why it may not be used again.

## Map

A member of the delegation will indicate the areas in which your denomination is doing mission work in Thailand.

## Delegation's Report

Read through the situations listed below. Then read the resources listed for the study of Thailand. As you follow the resources, watch for information on the situation in "your visit" to Thailand.

Select the situations that seem most significant and decide who is to report on them. A panel, role-playing, or individual reports are suggested methods.

### THE PEOPLES

- a. On your visit to Thailand, you asked questions regarding the political situation. You found that people were not interested in discussing it. Will you interpret to the group why there is so little apparent concern about the political situation?
- b. When you were entertained at a mission home in a small community, you were impressed with the gracious and capable business women who called with goods to sell. Tell about them.

### MAKING A LIVING

- a. When you had been in the country a while, you learned that rice is the major export. Tell a little of the significance of the growing of rice to the Thai people.
- b. You wondered why there was so much activity in Thailand. You learned that the relatively limited industry was in full production in that country. What did you learn about the effect of Thailand's major natural resources being untouched by war and the country's economic leadership in Southeast Asia in the postwar years?
- c. You were interested in the number of canals you saw in the rural regions. What did you learn about farming?

### POLITICAL SITUATION

- a. You discovered that many agencies of the United Nations had headquarters in Thailand. What did you learn about this situ-

ation? Which agencies did you find were operating through offices in Thailand?

- b. You saw a large number of Chinese in Thailand. Did you discover how many were there, what brought them, and how this had created a problem for Thailand?
- c. You were impressed with the way in which the church and political leaders seemed to be readily accessible to one another. Interpret this for the group.

#### **WAR AND COMMUNISM**

- a. In a briefing session at a United Nations office, you learned that Thailand was relatively untouched by World War II. What effect did this have on Thailand's place as a leader in Southeast Asia?
- b. When you were talking with a government official, you asked to what extent the Communists were operating in Thailand. This official explained to you that that was not a problem in Thailand. Explain why.

#### **RELIGIOUS CLIMATE**

- a. Your party learned that it is necessary for the King to be a Buddhist. What did this tell you about the significance of Buddhism in Thailand?
- b. You were interested to learn that the King opened his own personal gardens for a religious convention of Christians. Tell why he would do this.
- c. You were surprised that the Protestants were tolerated so fully in a country in which Buddhism is the dominant faith. A Christian Thai explained to you how this came to be. Interpret this to the group.
- d. You attended a youth rally in a church. You learned something of the vigorous youth movement. Describe what you saw and tell about the new activities for young people.

#### **GROWING FELLOWSHIP**

- a. You learned that the Church of Christ in Thailand carried on effectively during the war years. What did you learn of its activities in this period?
- b. A young Buddhist interpreted to you the striving and the searching of heart that goes on among the Buddhists. Share with the group something of this struggle that he interpreted to you.

## Alternate Plans

1. *Decision in Thailand*. Film. See page 46.

Especially for Presbyterian, U.S.A., churches.

Introduce the film. After the showing, divide into conversation buzz groups. Ask each person to consider the climax of the story and what the story means to him.

Call the groups together. The leader supervises a discussion based on the conversations in the buzz groups.

2. *Letter from Thailand*. Filmstrip. See page 47.

Especially for churches of the American Baptist Convention.

Introduce the filmstrip. Divide into two groups. Ask one group to watch for significant aspects of urban life in Thailand; the other group, aspects of rural life. Ask each group to discuss these aspects. Ask reporters to give a summary to the entire group.

## Leader's Summary

The leader or chairman of the delegation may make a brief summary of the high points of the visit to Thailand. He will bring out the significance of a nation relatively untouched by World War II, a people who have been free of Western control, and a nation in which religious groups have the sanction of government and are able to work together in harmony. The stirring among the Buddhists might be stressed. Reasons for the government's respect for Christians should be mentioned.

## SOUTH VIET NAM

### Leader's Introduction

The leader or chairman of the delegation should interpret something of the origin and political background of the area known as Indochina. He may mention the influence of the Indians and the Chinese in Indochina, pointing out that the Chinese gained control of Annam about 200 B.C. This accounts for the Chinese style of writing and ancestor worship found among the Annamese.

He may tell of the struggle between the ancient peoples up to the late eighteenth century, when a revolution in Annam drove some of the local nobles into Siam, the present Thailand. It is at this point that the French began to come into power. He may trace the influence of the French and the way in which they held Indochina.

### Survey Chart

Members of the South Viet Nam delegation should decide who will provide the information for the survey chart, who will interpret it, and how. Suggestions are given in the introduction to the guide.

### Map

If your denomination has mission work in Indochina, it should be located on the map by one of your delegation.

### Delegation's Report

Numerous trends were discovered by your group in South Viet Nam. You found a new order in process. Some of the situations that follow are clearer than others to you. Select one from each that you feel needs interpretation. Decide how it should be interpreted, using *The Church in Southeast Asia and East from Burma*.

#### THE PEOPLES

- a. In your visit to South Viet Nam (you were not able to get into North Viet Nam), two of you made some effort to find out why there was so much Chinese influence in Viet Nam. Tell what you discovered.
- b. Two of you made it a point to discover why there was such a strong Indian influence in Viet Nam. Tell what you learned.
- c. A teacher told two others of the strong political hold that the French had in Viet Nam. Tell what situation developed that brought the French into such great power.
- d. While you were in South Viet Nam, you discovered that a favorite expression of the people is, "It can't be helped." Try to interpret the reasons for this casual attitude.

### MAKING A LIVING

- a. What did you learn about the population per square mile across the country? To what extent did you find that South Viet Nam is congested, and to what extent is there adequate land per family?
- b. You learned that the Vietnamese were most active in agriculture. What produce do they make available?
- c. You discovered that certain developments had been carried on by the French. These developments required financing; one was mining. Interpret for the group something of this situation and the materials that were produced through French financial help or French investment.

### POLITICAL SITUATION

- a. Describe the effect of Communist infiltration into South Viet Nam.
- b. You recalled that while you were reading reports of the revolution in Indochina, you scarcely knew whether to sympathize with the people of Indochina or the French. Describe the situation as you see it now.
- c. While you were in South Viet Nam, you learned that the only unity in the country is political. Interpret the situation.

### WAR AND COMMUNISM

- a. During the revolution, guerrilla bands harried the French. These guerrilla bands now harass the government of South Viet Nam. What did you learn about the motives and purposes of the guerrilla bands since South Viet Nam became independent?
- b. Explain as well as you can the different situations in South Viet Nam and North Viet Nam. Show what part of Indochina is South Viet Nam and what part is North Viet Nam.
- c. While you were in South Viet Nam you heard an influential Asian say that some Christian church members oppose communism, some defend it, and a much larger group are unwilling to come out one way or another. You asked him to interpret what he meant by this. What is your understanding of this interpretation of a Christian attitude toward communism?

### RELIGIOUS CLIMATE

- a. You learned that there are two or three million Christians in Indochina. What did you learn about the proportion of those who are Roman Catholic and those who are Protestant?

- b. Some of you pursued a little further the extent to which the French did or did not evangelize during their period of occupation. What did they do? What effect did you find this had on the spread of Christianity in Indochina?
- c. You were interested in the "ladder method" of self-support introduced by a Christian missionary. Describe what the ladder method is and what it has meant to the Christians in South Viet Nam.

#### **GROWING FELLOWSHIP**

- a. To what extent did you find that the Vietnamese Christians are involved in the Christian councils of Southeast Asia? Interpret this situation to the group.
- b. You learned that a National Church of Viet Nam, associated with the Christian and Missionary Alliance, was organized with its own administration. Tell something of the number of congregations, the size of the Christian communities, and the extent to which this agency serves the people.
- c. Some of you remarked, when you were leaving South Viet Nam, that you felt, somehow, that the country was apart from the close Christian fellowship of Southeast Asia. Explain why you felt this way.

#### **Leader's Summary**

The leader may need to interpret further the desire of Indochina to be self-governing and the significance of this movement. He may need to bring out, also, the urge of the Christian leaders to bring others into the fellowship and faith.

## SESSION V

# OVER THE ISLANDS

Thomas and Manikam, chapters 13 and 14  
Hallock, chapter titled "Taiwan 'Ilha Formosa'"

### Materials

Friendship Press map of Southeast Asia.

List from your denomination of mission activities in the Pacific islands

### Worship

HYMN: "Jesus Shall Reign Where'er the Sun"

LITANY: (See Session I)

SILENT PRAYER: For the political and religious leaders of the islands of the Pacific as they seek to lead their peoples to find their place among their brothers of the nations and faiths of the world.

PRAYER BY LEADER: For understanding and appreciation of the peoples of the Pacific islands.

## THE ISLANDS

### Leader's Introduction

Let us assume that because of time limitations you were unable to come down at any point in the numerous islands in the South Pacific. However, from conversation with other travelers, you gathered quite a bit of information about the islands. You were surprised to learn of the numbers of Chinese and Indians who are scattered through these communities. Probably your greatest amazement came at the extent to which Christian communities have been established.

As Thomas and Manikam remind us, this is the South Pacific of Robert Louis Stevenson and of other writers. This, also, is the South Pacific of the great new Christian community in world history.

## Map

Someone from the group explains briefly the geographic extent of the islands. He indicates on the map the mission work that is carried on by your denomination.

## Questions and Issues

These are some of the questions and issues with which you may deal in this session:

1. The extent to which the churches have become self governing, self supporting, and self propagating, and the ways in which the depression of the 1930's and Japanese occupation brought this self-management about.
2. The proportion of Western missionaries to native population and the extent to which people live in isolated communities on the ten thousand islands of the South Pacific.
3. The effect on the people of the Western idea of individual ownership in contrast to their own idea of clan, family, or tribal ownership.
4. The effect of the nationalist movement in Asia on islanders in regard to independence and self-rule.
5. The extent to which education has become an adjunct of the Christian church and the comparative independence from foreign missionaries of this educational movement.
6. The significance of the Jon Frum Movement in the New Hebrides Islands in restricting the Christian movement.
7. The recognized motive of the Solomon Islanders in accepting Christianity.
8. Ways of Christians, both national and Western, by which the former lost confidence in magic and sorcery. (See illustrations by Thomas and Manikam under "New Guinea.")
9. The charge that Christian missions compete with private enterprise and the extent to which the missions have been able to maintain themselves despite declining Western financial support.
10. The trend of the government to take charge of schools and hospitals that have been the responsibility of mission groups.

## Procedure

Two procedures are suggested for interpreting the situation in the islands of the South Pacific.

1. The leader may briefly report on the situation. He might prepare a chart giving the following information:
  - a. Agencies that have carried on missions in the islands.
  - b. Numbers of Christians in each of the major islands.
  - c. The significant trend or movement in each of the major islands in terms of the Christian community.

Information for this interpretation is found largely in chapter 13, Thomas and Manikam, "Paradise Regained."

2. A panel made up of either the chairmen of the six delegations or others selected by the group may represent a travel guide, that is, interpreting to a group of visitors the situation in the islands. If such a panel is constituted, the ten points above may be the basis of the information that they will interpret. Here, again, it may be well for the group to work out a chart that can be placed on a blackboard or wall.

### **Leader's Summary**

The significance of the Christian movement in the islands of the South Pacific is that in spite of the isolated groups of people with different cultures and different languages, the Christian faith has become a definite part of these many cultures. It is significant, also, that much of the responsibility is now being carried by native leaders. Churches are becoming self governing, schools are becoming the responsibility not only of the local congregations but of the government. Christianity has opened the way for a self-realization among these peoples of their place in the world Christian community.

### **Alternate Plans**

1. *The Word*. Film. See page 47.

Show the film. Guide conversation about the needs of the people; methods of teaching literacy; values of the program.

2. *Another Door Is Opened*. Film. See page 46.

Especially for Missouri Synod Lutheran churches

Divide into observation groups to watch for specific developments. Each group may meet separately for ten minutes to discuss points. Reporters may give findings to the entire group. The leaders supervise a discussion.

## SESSION VI

# THE WAY AHEAD

Thomas and Manikam, chapter 15

### Materials

Survey chart

Friendship Press map of Southeast Asia

### Worship

HYMN: "O Master of the Waking World"

LITANY: (See Session I)

SILENT PRAYER: For Christian leaders in Southeast Asia and Western countries as they work together to bring more peoples into the Christian fellowship.

PRAYER BY LEADER: For personal commitment to help in the church's effort to bring Christianity to more peoples of these regions.

Two plans are suggested for this closing session. Our purpose will be to see both the mission activities and the indigenous churches of Southeast Asia in their roles in the twentieth century. This is a period of time when Asians are finding themselves. It is with this point of view that we approach the closing session of our study of Southeast Asia.

### PLAN I

Plan 1 involves the use of drama. The leader may make an introductory statement in the form of a prologue. This can be given by a voice off stage, or by an individual of the twentieth century reviewing the situation in Southeast Asia. The words that he will speak are those of Thomas and Manikam in chapter 9, paragraphs 2, 3, 4, 5, and 6.

Each of the six delegations will have selected an incident or situation that they wish to interpret through the medium of informal dramatization in a theater-in-the-round. A theater-

in-the-round consists of a series of dramatic interpretations, done with a minimum of rehearsal, in the group rather than on stage with footlights and curtains.

It is suggested that these dramatic situations be selected from among the following categories:

- a. The Peoples of Southeast Asia
- b. Religious Climate
- c. Growing Fellowship

We are not concerned primarily with geographic study, political survey, or economic analysis of the countries of Southeast Asia. We are concerned with the acceptance of the Christian faith among the peoples of Southeast Asia, an understanding of how the churches function, the influence of the Christian peoples and churches on the thought and life of others, the responsibility of the missions or sending bodies to the new churches, and the relationships between the Christian bodies.

The following are situations that delegations might consider for interpretation in the theater-in-the-round:

#### **THE PHILIPPINES**

1. The young Roman Catholic student who wanted an education but was afraid because of the attitude of his church.
2. A missionary describes his relationship as an associate to a Filipino pastor.

#### **INDONESIA**

1. A young Indonesian, trained in the Netherlands for political service, finds he must accept an inferior post.
2. The situation relative to government-supported Christian institutions.

#### **MALAYA**

1. A report on a meeting of the Malaya Christian Council.
2. The interpretation of the home mission work carried on by the churches in Malaya.

#### **BURMA**

1. An interpretation of the activities of Mrs. Ba Maung Chain, a fourth-generation Christian, in evangelizing others.
2. The Karen revolt and its effect on Protestants.

3. The Methodist mission in Borneo maintained by the women of Rangoon.

#### THAILAND

1. The relationship of government to the Christian community.
2. Interpretation of the youth movement.

#### SOUTH VIET NAM

1. The future of Christianity in South Viet Nam.
2. The growth of sects in the country.
3. The need for self-support.

In the epilogue, the leader should interpret briefly the points that Thomas and Manikam make in their last chapter, "The Unfinished Task." Not all of them can be included. We are suggesting some of the more significant points as we look to the unfinished task in Southeast Asia:

1. There is need for global planning in the assigning of missionaries to different areas.
2. Increasing need is felt to select missionary personnel who have particular skills and great adaptability.
3. Deputations of students, professors, and other workers should be sent for short periods.
4. A new dynamic is needed among the sending members. We are reminded of the early concern for individual souls and of the later passion to save the world by spreading social justice. Today a new dynamic is needed.
5. The Christian churches of Southeast Asia should be encouraged in their efforts to send missionaries to other points within the Pacific region.
6. More of the missionary dollar should be available for the extension of the gospel through the indigenous church and its leaders. A smaller proportion should be sent for the missionaries and the institutions.
7. Efforts should be made to help the Christian churches to become more nearly indigenous and less representative of a foreign ecclesiastical body.
8. Guidance must be offered in establishing more educational centers so there will be an educated Christian minority.
9. Help must be given in establishing training for ministers.
10. Guidance must be provided to the new churches to enable them to become self supporting and self sufficient financially.

11. Established churches, such as those at Bangkok, Manila, Singapore, Saigon, Rangoon, need to be given the kind of help that will enable them to be centers of Christian faith in all of Southeast Asia.

Another method of interpretation of these points is for each statement to be written out on a slip of paper and given to a member of the group. After the interpretation of the situations of the countries of Southeast Asia, the leader would make a few remarks relative to our need to help the leaders of Southeast Asia to become self sufficient. In order, various ones of the group might read their statements.

## PLAN 2

### The Leader's Presentation

The leader can make a statement to the entire group based on the points listed above. These points represent the summary statement which Thomas and Manikam make in their chapter, "The Unfinished Task."

### Panel

A panel, consisting of a representative from each of the six delegations and one each from Hongkong and Taiwan, discusses the situation relative to the younger churches and their future as they see it in their respective countries. The following points might be made:

### THE PHILIPPINES

The evangelical movement's need for increased independence from America and a continued vitality to enable it to withstand oppression.

### INDONESIA

Guidance for Christian churches in their program for unity, which is now under way through the National Council of Churches in Indonesia.

### MALAYA

The need to help the Christian church become more indigenous so that it will have greater appeal to the people of the country.

## **BURMA**

The need to strengthen the Christian groups, to enable them to reach more persons and show their strength in the face of a Buddhist revival.

## **THAILAND**

Nurturing the already vigorous youth movement, which includes evangelization and a program of work camps.

## **SOUTH VIET NAM**

More projects such as the ladder method, which will enable Christian groups to be self supporting.

## **HONGKONG**

Christian guidance for the Chinese outside the Communist-held mainland.

## **TAIWAN**

The difficult problem of increased cooperation among the sending agencies in establishing a unified program in the country.

### **Leader's Summary**

The leader's summary should list from each contribution that which seemed most significant and lead the group to recognize these responsibilities:

1. A point of view regarding sending and supporting missionaries that is in harmony with changed conditions in Southeast Asia.
2. A sense of responsibility to help the indigenous church and its leaders develop and spread the gospel in their own ways.
3. A concern that increasingly denominational groups in various countries shall learn to work together through church councils or other cooperative efforts.

## SUPPLY LIST

Except where otherwise indicated, books and other supplies in this list are publications of Friendship Press and may be obtained through your denominational bookstore or literature depository. A fuller list of books for resource use and reading can be found in *The Church in Southeast Asia*, by Winburn T. Thomas and Rajah B. Manikam.

### Books

*The Church in Southeast Asia*, by Winburn T. Thomas and Rajah B. Manikam. The basic text for the study. Cloth \$2.50, paper \$1.25.

*East from Burma*, by Constance Hallock. An illustrated supplementary text. Cloth \$2.50, paper \$1.25.

### Living Religions Series:

*Introducing Buddhism*, by Kenneth Scott Latourette.

*Introducing Hinduism*, by Malcolm Pitt.

*Introducing Islam*, by J. Christy Wilson. Each 60 cents.

*Christianity and the Asian Revolution*, edited by Rajah B. Manikam. An authoritative interpretation of the political, economic, social, and religious changes in Asia by Asian Christians. Boards, \$2.50.

*Pattern of Things to Come*, edited by Dorothy McConnell. Insights on the mission of the church, as given at the Fifth Assembly of the Division of Foreign Missions of the National Council of Churches in Boston. Cloth \$1.50, paper 75 cents.

*Revolution and Redemption*, by M. M. Thomas and Paul E. Converse. A pamphlet for college students that discusses outstanding issues faced by Christians today in East and West. Paper 60 cents.

*Mission Unlimited*, by S. Franklin Mack. Photographs and brief text that show ways in which the Christian church is at work today. Cloth \$2.00, paper \$1.25.

*Missionary Education in Your Church*, by Nevin C. Harner and David D. Baker. A methods manual. Cloth \$1.75, paper \$1.25.

*Each with His Own Brush*, by Daniel Johnson Fleming. Christian art by Asian and African artists, with explanatory text. Cloth \$2.75, paper \$1.50.

*Christian Symbols in a World Community*, by Daniel Johnson Fleming. A book illustrating how Asian and African art forms are being adapted to the uses of Christian symbolism. Cloth \$3.00.

*Fun and Festival from Southeast Asia*, by Constance M. Hallock. Program and recreational ideas. Paper 50 cents.

*New Nations of Southeast Asia*, by William Henderson. Headline Series number 110. Foreign Policy Association. 35 cents.

*Bandung: an on-the-spot description of the Asian-African Conference*, by Homer A. Jack. Order from Toward Freedom, Room 503, 343 S. Dearborn St., Chicago 4, Ill. Single copies, 34 cents; seven copies, \$2.00, postage included; 100 or more copies, \$18.00 per hundred, plus postage.

### Films, Filmstrips, Slides

*Another Door Is Opened*. F. 25 min., color. Producer: Lutheran Church—Missouri Synod. Available from Concordia Publishing House, 3558 S. Jefferson St., St. Louis 18, Mo. Rental \$10.00. Tells of the Missouri Synod Lutheran work in New Guinea following World War II.

*Burma Today*. FS. 83 frames, 30 min., B&W. Producer: Council on Missionary Cooperation, American Baptist Convention. Available from American Baptist Convention, Department of Visual Aids (regional offices). Rental, \$1.00; sale, \$2.50. A study of the Baptist mission work in Burma, aimed to stimulate support.

*Decision in Thailand*. F. 16 mm., 28 min., color. Producer: Presbyterian Church, U.S.A., Board of Foreign Missions. Available from Presbyterian Distribution Service (regional offices). Rental, \$8.00. The story of a young Buddhist boy who faces leaving home and loved ones if he dedicates his life to Christ.

*Go Forth*. F. 16 mm., sound, 20 min., B&W. Producer: Cathedral Films for the Protestant Episcopal Church. Available from denominational headquarters. Rental, \$6.00. The story of a young doctor's decision to return to the war-devastated Philippines in missionary service.

*If You Lived in Malaya*. FS. 63 frames, B&W, reading script. Producer: Friendship Press. Available from denominational literature depositories. Sale, \$3.00. The story of Wong Ming

Lee, a young Malayan Christian, who presents a many-sided picture of his country. Particularly for young people.

*In the Face of Jeopardy*. F. 16 mm., 29 min., color or B&W. Producer: Broadcasting and Film Commission, National Council of Churches. Available from your denominational headquarters. Rental: color, \$12.00; B&W, \$8.00. A story of an American tin miner in Malaya, who faces danger in Communist-ridden jungles, is saved through the loyalty of his Christian houseboy, and discovers the power of Christianity.

*Letter from Thailand*. FS. 95 frames, color. Producer: American Baptist Convention. Available from American Baptist Convention, Department of Visual Aids (regional offices). Rental, \$4.50; sale, \$6.00. An account of home life and the wide scope of mission work in Thailand. Many aspects of Bangkok are featured, and rural river people and rice farms are shown.

*Missions in Southeast Asia*. 50 slides, color, manual. Producer: Methodist Board of Missions. Available from the Methodist Publishing House (regional offices). Rental, \$1.50. An introduction to missions in Southeast Asia, including Burma, Indonesia, Thailand, and the Philippines.

*Naw Iris—Burma Nurse*. F. 16 mm., 25 min., color. Producer: American Baptist Convention, Council on Missionary Cooperation. Available from American Baptist Convention, Department of Visual Aids (regional offices). Rental, \$10.00. For instruction and information on mission work in Burma, particularly Baptist work.

*Rising Tide of Nationalism*. FS. 59 frames, B&W, manual, guide. Producer: *The New York Times*. Available from *The New York Times*, Times Square, New York 36, N. Y. Sale, \$2.00. Shows the predominant movement toward nationalism in many countries, including the Philippines and Malaya. (Use sections for separate study.)

*The Word*. F. 16 mm., 20 min., B&W and color. Producer: Twentieth Century Fox. Available from Films, Inc., Instructional Division, 330 W. 42nd St., New York 36, N. Y. Rental, \$10.00. The life and work of Dr. Frank Laubach. Deals specifically with his literacy work in New Guinea.

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